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Translator's Foreword

All Praise is due to Allāh, the Creator of the heavens with its stars, moon and sun, the Creator of the earth with its mountains and seas, trees and rivers, and all those who inhabit it. May the peace and blessings of Allāh be upon the best of creation, His slave and final Messenger Muḥammad, his family, companions and all those who follow in their footsteps until the Day of Accounting. To Proceed:

Indeed Allāh the Most High created us all for His worship. He has promised those who fulfil His commandments with the most eternal and pleasing of rewards, and has warned those who choose a path other than His that their abode will be in the most evil and dreaded of places. The one who chooses to tread the Straight Path will without doubt face many challenges and have to overcome many trials, as Allāh says:

الَّذِينَ أَحْسَبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ۚ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ۝

Alif Lām Mīm. Do people think that they will be left alone because they say: "We believe," and will not be tested. And we indeed tested those who were before them. And Allāh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allāh knows all that before putting them to test).

Sūrah al-'Ankabūt, Verses 1-3

From the greatest of these trials is the constant planning and plotting of Satan and his helpers from the devils of *jinn* and men, who tirelessly stand in the way of the believer and obstruct him from taking the path of good, and urge him to take the path of desires and evil. The successful one is he who knows with certainty that they only call to that which has harmful results, and will only succeed in causing a person to distance himself from his Lord.

The use of magic and its likes by people who only wish to cause harm has become widespread in our times. It is rare to find a person who does not know someone who has been inflicted with these problems, or at the very least heard about these incidents. Problems related to the spirits and the unknown cause more grief to its victims than most physical ailments, for in most cases people are unaware of how to cure such illnesses. Modern medicine rejects the notion of evil spirits possessing others. Instead, these are considered to be psychological illnesses; this may be the case in some cases but not in all instances.

It is important for the Muslim in general to know what Islām mentions as being the truth with regards to the *jinn*, magic, evil-eye and such similar affairs. It is especially important for those who have been afflicted with such illnesses to know what the *sharīah* says concerning the causes and cures to these illnesses. This will mean that a person is fully aware of what he is dealing with, is able to use the lawful means which have been prescribed by Allāh in seeking a cure, and is not in need of those deceivers and impostors from the fortune tellers, soothsayers and their likes

who claim to have knowledge of the unseen, and who will only cause a person to fall into the major sins when approached.

Due to their not being, to the best of my knowledge many Muslims, especially in the West, who have sufficient insight into these topics, nor many suitable sources of information in the English language, many Muslims are at a loss as to what to do in the event of such a calamity befalling. In times like this, many people refer to those who have no more experience in these cases than the afflicted. This is why it is important that something simple and comprehensive is made available to everyone, so that the rulings of the *sharīah* are made clear to the Muslims. So, when I heard of the increase in the amount of cases of this type, I asked Allāh that He assist me in bridging this gap and filling this hole.

This book is perhaps one of the most comprehensive, simple and practical books on this subject, as the authors have tried their utmost in not only mentioning the theoretical aspects of the issues discussed, but also the practical steps one can take in the prevention, protection and removal of these illnesses. Also, the book was read to and recommended by the late Shaykh Ibn Bāz, which gives the book more weight. He placed additional footnotes in the book, as well as adding two small treatises of his own, which can be found at the end.

It should be noted here, that due to there not being a direct translation for some of the Arabic terminology, I have sufficed with using a rough translation in the book and placed footnotes in the appropriate places (at the beginning of the chapters on convulsions and possession). I have mentioned what is meant by the Arabic in detail; the following words are from this category: '*al-ṣar*' which is referred to as convulsions, and '*al-mass*' which is referred to as possession. In both cases what is being referred to in the translations is what comes about from the possession and touching of the *jinn*, and not conventional convulsions and insanity. The reader should therefore bear this in mind throughout the book.

It is only appropriate here that I thank Allāh the Most High for enabling me to undertake and complete this project, for He is the One who grants success. I would also like to thank the authors for their assistance in the translation, and for allowing me to add certain footnotes and summarise certain parts of the book. These were all necessary in making the translation more understandable; any mistakes in the translation are mine and not the authors. May Allāh reward all those who in any way assisted in this book.

Finally, I ask Allāh that He makes this work sincerely for His sake, beneficial to the Muslims, and that He bestows faith and health upon us and all the Muslims, guides us to the truth, keeps us firm upon this religion, and gathers us all in Paradise on the Day when the successful will rejoice and the disbelievers will wish they were dust.

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أَنِيبُ
وَاللَّهُ الْمُسْتَعَانُ، وَمَنْ بَعْدَهُ اسْتَعَانَ لَا يَبْعَانُ

Ahsan Hanif
City of the Prophet
Al-Madinah al-Nabawiyyah
17/5/1427 AH
13/6/2006 AD

Recommendation

By

Shaykh ‘Abdul-‘Azīz bin ‘Abdullāh bin Bāz

(May Allāh have mercy upon him)

[Below are two of the three letters the Shaykh wrote to the authors. The third is a recommendation for the title of the book, which the authors agreed to.]

All Praise is due to Allāh alone, and may the peace and blessings of Allāh be upon the final Prophet. To proceed:

I have read the book written by Shaykh ‘Abdullāh al-Ṭayyār and Shaykh Sāmī al-Mubārak. I consider it to be a beneficial book on the topic in which the authors have gathered evidence from the *sharīah* with regards to the cures of that which they have mentioned. May Allāh reward them both, make this book beneficial and cure the Muslims from all evil. I recommend this book to all those who want to prepare themselves to cure these illnesses.

To Shaykh ‘Abdullāh al-Ṭayyār: I request that you place my two treatises entitled: *‘The clarification of the truth regarding the jinn entering humans, and the refutation of those who deny it,’* and *‘Seeking cures from magicians and fortune tellers poses a great danger for Islām and the Muslims,’* into your book. May Allāh reward you.

‘Abdul-‘Azīz bin ‘Abdullāh bin Bāz
Grand Mufti, Kingdom of Saudi Arabia
Head of the Institute of Research, *Fatāwā* and Guidance.

CHAPTER 1

Jinn: The Reality

The world of the *jinn* is a different one from the worlds of mankind and the angels, but the *jinn* are similar to men in that they have intellect, willpower, and the ability to choose whether to do good or bad. They like men are also ordered with the worship of Allāh alone, as Allāh says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

And I (Allāh) created not the *jinn* and mankind except that they should worship Me (Alone).

Sūrah al-Dhāriyāt, verse 56

The *jinn* differ from men in their nature and appearance. Their reality is that they are intellectual spirits with willpower like men, but with no physical substance. They are hidden from our senses, and cannot be seen in their true form, nor upon their true nature, but they have the ability to take different forms. They eat, marry, have offspring, and will be held to account for their actions in the hereafter.¹²

¹² 'Ālam al-jinn fī Ḍaw' al-Kitāb wal-Sunnah, 'Abdul-Karīm 'Ubaydāt, p. 8-9.

Imām al-Shawkānī said: "They are an intellectual and hidden being that is mostly from fire."¹³ Also, it is not possible to see them in the original form in which they were created. Allāh says:

يَبْنِيْءَ آدَمَ لَا يَفْنِيَنَّكُمْ
الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُمْ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا
لِيُرِيَهُمَا سَوْءَ أَنفُسِهِمَا إِنَّهُ يَرِيكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ
إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٧﴾

O children of Adam! Let not shayṭān deceive you as he got your parents (Adam and Hawwa) out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and his tribe see you from where you cannot see them. Verily, We made the shayāṭīn Awliyā' (protectors and helpers) for those who believe not.

Sūrah al-A'rāf, verse 27

The jinn are less honourable and lower in standing than men, Shaykh Abū Bakr al-Jazāirī said:

Indeed the jinn, even the pious from amongst them are less honourable and lower in standing than men, for the Creator the Most High, has emphasised the honour of mankind in Sūrah al-Isrā':

وَلَقَدْ كَرَّمْنَا بَنِيَّ آدَمَ وَجَعَلْنَاهُمْ
فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى
كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾

And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with al-Ṭayyibāt (lawful good things), and have preferred them

¹³ Faṭḥ al-Qadīr, vol. 5, p. 303.

above many of those whom We have created with a marked preferment.

Sūrah al-Isrā', verse 70

This prestige has not been mentioned for the jinn in any of the Holy Books, nor by the tongue of any of the Messengers, so from this, it is known that man is of a higher standing than jinn. This is also shown through the way the jinn feel weak and inferior in the presence of men. However, when men seek refuge with the jinn they feel superior and proud because of the way men glorify them, but the truth is the opposite; they only increase in tyranny and disbelief, as Allāh mentions concerning them:

وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ
فَزَادُوهُمْ رَهَقًا ﴿٦١﴾

And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression.

Sūrah Jinn, verse 6

Another proof for this is that when men seek assistance from them and swear by them they immediately answer this call, due to the weakness and inferiority they feel in the presence of the righteous son of Adam who believes in Allāh and worships Him alone. As for those of mankind who disbelieve in Allāh, then the righteous of the jinn are better than them.¹⁴

Indeed, the disbelievers are more astray than cattle, as Allāh says:

إِنَّهُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤١﴾

¹⁴ 'Aqīdat al-Mu'min, p. 228.

Can Men and Jinn marry?

This is a difficult question, and the scholars differ greatly over it. Some say it is possible whilst others say it is not, and what seems to be the case is that this is something very rare if not impossible, and if it takes place it may be by force, for were this door to be opened there would be many evils as a result of it.²⁰

Ibn Taymiyyah stated: "And it is possible for men to marry from the *jinn* and they can have offspring, and this is well known, and the scholars have mentioned it and disliked it..."²¹

Proof that the *Jinn* exist:

We have already mentioned that from the integral parts of the 'aqidah is belief in the unseen, from that which has been established in the Qur'an and authentic *Sunnah*, and from that which has been mentioned from the unseen is the *jinn*, and here are some of those texts proving their existence:

Firstly, from the Qur'an:

1.

يَمْعَشِرَ الْجِنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ
عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا
شَهِدْنَا عَلَى أَنْفُسِنَا وَغَرَّبْنَاهُمْ الْحَيَاةَ الدُّنْيَا وَشَهِدُوا عَلَى
أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٣﴾

O you assembly of jinn and mankind! Did not there come to you Messengers from amongst you, reciting unto you My verses and warning you of the meeting of this Day of yours? They will say: We bear witness against ourselves. It was the life of this

²⁰ Shaykh Ibn Bāz said: This is the only correct opinion for many reasons.

²¹ *Majmū' Fatāwā*, vol. 3, p. 39.

world that deceived them. And they will bear witness against themselves that they were disbelievers.

Sūrah al-An'am, verse 130

2.

وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ
وَالنَّاسِ أَجْمَعِينَ ﴿١٣﴾

But the Word from Me took effect (about evil-doers), that I will fill Hell with jinn and mankind together.

Sūrah al-Sajdah, verse 13

3.

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ ﴿٧﴾

And the jinn, we created aforetime from the smokeless flame of fire.

Sūrah al-Hijr, verse 27

4.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِعِبَادُونِ ﴿٥١﴾

And I (Allāh) created not the jinn and mankind except that they should worship Me (Alone).

Sūrah al-Dhāriyāt, verse 56

5.

يَمْعَشِرَ الْجِنِّ وَالْإِنْسِ إِنْ أَسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ
السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِأَسْطِنِ ﴿٣١﴾

O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allāh)!

Sūrah al-Rahmān, verse 33

from all the evils of the world. We will now mention some of those *adhkār* which are beneficial *Inshā Allāh*.

CHAPTER 3

Sūrahs, Verses and Adhkār which Repel Shayṭān

1. Sūrah al-Baqarah repels shayṭān from the house:

Abū Hurairah (رضي الله عنه) narrated that the Prophet (ﷺ) said: "Do not turn your houses into graveyards, for verily shayṭān flees from the house in which Sūrah al-Baqarah is recited."⁵⁴

On the authority of Abū Umāmah (رضي الله عنه), the Prophet (ﷺ) said: "Recite the Qur'ān for verily it will come on the Day of Judgement as an intercessor for its reciters; recite the two flowers al-Baqarah and Āl-Imrān, for they will come on the Day of Judgement as though they are two clouds, or shade or two flocks of birds stretching their wings in the air, pleading for those who recite them. Recite Sūrah al-Baqarah, for to take it is a blessing, and to give it up is a cause of grief, and the magicians cannot confront it."⁵⁵

⁵⁴ Sahih Muslim, vol. 1, p. 539, no. 780.

⁵⁵ Ibid, vol. 1, p. 553, no. 804.

2. The merits of reciting *Āyat al-Kursī* before sleeping:

Abū Hurairah (رضي الله عنه) said: “The Prophet (ﷺ) deputised me in the safeguarding of the charity of Ramaḍān, so someone came to me and continued to urge me for some food, so I took him and said: ‘By Allāh, I will hand you over to the Prophet (ﷺ)’” ...the story continues... “until the man who urged me for food said: ‘Before you sleep recite *Āyat al-Kursī*, for if you do so a guardian from Allāh will remain with you until the morning, and no devil will approach you.’ The Prophet (ﷺ) said: ‘He has told the truth even though he is a liar.’”⁵⁶

3. Reciting the last two verses of *Sūrah al-Baqarah* prevents evil and harm:

The Prophet (ﷺ) said: “Whosoever recites the last two verses of *Sūrah al-Baqarah* at night, it will be sufficient for him from the evil of all that harms.”⁵⁷

Shaykh Ibn Bāz said: “And the meaning - and Allāh knows best - is that they protect him from every evil”, and Ibn al-Qayyim said: “What is correct is that they protect him from the evil that harms him.”⁵⁸

4. Reciting *Sūrah al-Ikhlāṣ* and the last two *Sūrahs* of the *Qur’ān* prevents evil and harm:

On the authority of ‘Abdullāh ibn Khubayb who said: “We came out on a very dark and rainy night in search of the Prophet (ﷺ) so he could lead us in prayer. He said: ‘Say.’ I said nothing, then he said: ‘Say He is Allāh the One (*Sūrah al-Ikhlāṣ*) and the *mu’awwidhatayn* (*Sūrahs al-Falaq* and *al-Nās*) thrice in the

morning and evening. It will protect you from everything.”⁵⁹

Shaykh Ibn Bāz said: “One should recite these three *Sūrahs* three times at the beginning of the day after *Fajr* prayer and at the beginning of the night after *Maghrib* prayer.”⁶⁰

5. To read at the beginning and end of each day three times:

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

In the Name of Allāh with whose Name nothing harms on the earth or in the heavens, and He is All-Hearing and All-Knowing.

On the authority of ‘Uthmān (رضي الله عنه), the Prophet (ﷺ) said: “There is no servant who says ‘In the Name of Allāh with whose Name nothing harms on the earth or in the heavens, and He is All-Hearing and All-Knowing’ three times at the beginning of every morning and at the end of every evening except that nothing will harm him.”⁶¹

6. *Tasmiyah* (saying ‘*bismillāh*’) in everything:

Abū Mulayḥ stated, “A man informed me that he was riding behind the Prophet (ﷺ) when his camel stumbled so he said: ‘May *shayṭān* be cursed.’ The Prophet (ﷺ) said, ‘Do not say ‘may *shayṭān* be cursed’ for if you say that he will feel proud until he becomes like a house. He will claim that it was his strength that overpowered it; rather, say ‘*Bismillāh*’ (In the name of Allāh), for if you say that he will be humiliated until he becomes like a fly.”⁶²

⁵⁶ *Faṭḥ al-Bārī: Sharḥ Ṣaḥīḥ al-Bukhārī*, vol. 8, p. 672.

⁵⁷ *Saḥīḥ al-Bukhārī*, vol. 9, p. 94 and *Saḥīḥ Muslim*, vol. 1, p. 555, no. 255.

⁵⁸ We would like to point out that we began with the statement of Shaykh Ibn Bāz only as it is more general, even though the shaykh requested we place Ibn al-Qayyim’s statement before his.

⁵⁹ A ḥasan (sound) ḥadīth, collected by Abū Dāwūd and al-Tirmidhī, see *Ṣaḥīḥ Sunan Abū Dāwūd*, vol. 3, p. 182.

⁶⁰ *Risālah fī Ḥukm al-Siḥr wal-Kaḥānah*, p. 35.

⁶¹ *Sunan Abu Dawūd*, no. 5088, and *Sunan al-Tirmidhi*, no. 3385. Authenticated by Shaykh Ibn Bāz.

⁶² *Sunan Abu Dawūd*, no. 4982, authenticated by Shaykh Ibn Bāz.

Types of 'ruqyah':

'Ruqyah' is of two types: *shar'ī* (permissible) and *shirkī* (one involving *shirk*, i.e. the association of partners with Allāh).¹²³

Firstly: Permissible incantations (*Ruqyah al-shar'ī*):

Its conditions – There are a number of conditions which have been mentioned in the *shar'īah* in order for incantations to be classified as permissible (*shar'ī*):

1. The 'ruqyah' should comprise of the speech of Allāh, His names or His attributes.
2. It should be recited to the Arabic language, or its meanings should be translated into another language.
3. To believe that the 'ruqyah' in and of itself does not help; rather the cure is by the will of Allāh.

Ibn Ḥajr said: "The scholars have agreed that 'ruqyah' is permissible if it conforms to these conditions."¹²⁴

Therefore it is imperative that the incantation (*ruqyah*) be permissible (*shar'ī*), due to the saying of the Prophet (ﷺ): "There is nothing wrong with 'ruqyah' as long as it is does not comprise of *shirk*."¹²⁵

However, it is feared that people will fall into practices similar to that of magicians; this is not allowed due to the saying of the Prophet (ﷺ): "He is not one of us who gives evil omens or asks someone to do it for him, nor the one who fortune tells or the

¹²³ Translator's note: The second type of *ruqyah* (*shirkī*) will be discussed later. See page 106.

¹²⁴ *Fath al-Bārī*, vol. 10, p. 206.

¹²⁵ *Sahīh Muslim*, vol. 2, p. 1727.

one who gets his fortune told, nor the one who bewitches or the one who asks to bewitch."¹²⁶ Hence, it is not permissible to go to fortune tellers or soothsayers; this will be elaborated upon shortly *Inshā Allāh*.

In addition to the above, the following points should also be noted:

4. The incantation should not be used incorrectly. For example, one may not use it whilst in the toilet or in a graveyard etc. Ibn Taymiyyah said: "It is not permissible to make incantation with something which has no meaning, especially if it comprises of *shirk*, for this is *ḥarām*. The majority of what the deceivers read has *shirk* in it. They may also overtly recite some Qur'ān in order to conceal their statements of *shirk*. Seeking a cure with that which Allāh and His Messenger have ordained should be sufficient; there is no need to recite that which has *shirk* in it."¹²⁷

Important Principles

Indeed, the one who uses 'ruqyah' is utilising a strong and divine weapon, but a weapon is only as good as the one who uses it, as has been mentioned by Ibn-al-Qayyim. In order for this weapon to have an impact, with the will of Allāh, the following points should be remembered by both the one reciting the incantation and the one it is being recited upon:

Firstly - The one reciting the incantation (*ruqyah*):

1. Correct belief:

This is to have the belief of the pious predecessors of this nation (*Ummah*), and to be aware of falling into *shirk* (association of

¹²⁶ *Musnad al-Bazzār*, vol. 4, p. 33.

¹²⁷ *Īdāh al-Dilālāh*, p. 45.

water features, and shout and scream from around the house in different voices. He then made me promise to keep this a secret.’

When the young man heard this, he took him to the relatives of the deceased and told them the full story. They discovered that the man who had employed him was the prospective buyer, who had wanted the house for a cheap price.” (Summarised)

CHAPTER 16

Fatāwā (Rulings)

Firstly: *Fatāwā* from the Permanent Committee of Scholars in Saudi Arabia

These are a collection of *fatāwā* we have chosen from the book: *Fatāwā of the Permanent Committee of Scholars* gathered by Shaykh Aḥmad al-Duwaysh, from the first volume, relating to matters of ‘*aqīdah*’ (belief).

Question 5, from *fatwā* no. 1515

Q: What is the ruling of writing Qur’ānic verses and hanging them on the upper arm, for example. What about placing them in water and then sprinkling the water on a persons body, or bathing in it. Is this from *shirk*? Is this permissible?

A: To write Qur’ānic verses or all of the Qur’ān and hang it on the upper arm or somewhere else, in order to repel some harm, or in the hopes of curing harm, is something the scholars of the past differed over. Some of them forbade it, and included it amongst the amulets which are forbidden, because of the saying of the Prophet (ﷺ): “*Verily incantations, amulets and tiwalah (love charms) are shirk.*” Collected by Aḥmad and Abū Dāwūd. They